written by him. It took the form of a series of extempore lectures which he delivered in Chinese, supposedly at Borodin's instigation, in Canton between January and August (with an interval from May to July) in 1924. In the first half of the year he delivered six lectures on ' Nationalism, and another six on Democracy, In August he gave four on the People's Livelihood. Notes of the lectures were taken down by Huang Chang-ko, one of his Secretaries, revised by Tsou Lu, and finally revised by the lecturer. The whole series were then emboolied in a single volume which was intended, as he said in his preface, to become "a masterpiece" and "serve as a manual for propa-ganda/' He admitted, however, that the text might require correction by his adherents to serve these purposes. The volume abounds with in-accuracies and economic fallacies, and is full of inconsistencies. The single authority on which he appears to have relied most in its preparation, was a work by an American Dentist, Maurice William, entitled "The Social Interpretation of History." (Incidentally, he confused him with Mr. Whiting Williams, an American welfare worker and lecturer on labour problems). Dr. William, later, in a work entitled "Sun Yat-sen versus Communism/' claimed the credit for converting him from the Soviet theory. And so we find that while in the first two series of lectures Dr. Sun advocated communism, in the final series, after reading Dr. William's book, he "threw Russia overboard.''